

# The Argument vpon the first Epistle of S. Paule the Apostle to the Thessa- lonians by Des. Erasmus of Rote- rodame.



Thessalonica is the principall Citie of Mace-  
donia: wherof the inhabitants of the country are cal-  
led Thessalonians. They, when they had once recea-  
ued the faith, persisted in it with suche a constancie, that  
they suffred, acco;dyng to paules example, persecutions  
euen of their owne Citizens, with a glad stomacke and  
without synnyng, so as the false Apostles could turne  
them by no maner of perswasion, from the ordinaunce of  
the gospel. And yet Paule beinge escaped of it, because he knewe the false  
Apostles ouerthwartnes wel ynough by experience, inasmuche as he could  
not go see them himselfe, he sent Timotheus: by whome, when he was re-  
turned, Paule hauing reposito of they; constancie, prayseth them, with than-  
kes geuyng to God. This matter he treateth of in the first and second Cha-  
piter. In the other thre, he instructeth them in sondye offices of godly-  
nesse, signifying vnto them as it were with priuie pnclynges, that there were  
some among them, whiche were not yet altogether pure from all vncleane  
bemeanoure of lpyng: and that they were not all without suche, as bring  
geuen to loyterng, were a chargeable burthen to others: and a sorte of bus-  
sye bobyes that disturbe the quietnesse of they; congregacion. he commaun-  
deth to be correcte. Whoeouer where some were not of a thoroughly com-  
firmed Iudgement as yet, concernyng the resurrection, sayng they beway-  
led they; dead frendes, as though they had perished and not rather depart-  
ed vnto better promotions, them he instructeth and confirmeth. And on the  
other syde, where some disputed of the daye of the Lodes commyng, as  
though it might well haue bene foreknowne and tolde of before, where as it  
is vncertayne to all men: Paule sayeth it shal come sodaynly, and whā  
no man looketh for it: to the intent we shoulde be the more ready  
at euery moment. This Epistle he wrote from Athenes by  
Titicus a ministre after the grekes wyrynges: and  
our Latine argumentes saye also, that One-  
mus bare hym companye: howbeit there  
is no certayne auctour in the com-  
mune exemplares.

¶ The ende of the Argument.

# The paraphrase of Erasmus

Fol. II.

Upon the first Epistle of the Apostle

Paule to the Thessalonians.

The I. Chapter.

Paul and Silvanus and Timothe. came the congregation of the Thessalonians, on  
God the father, and in the Lorde Jesus Christe. Grace be vnto you, and peace from God  
our father, and from the Lorde Jesus Christe. We geue God thanks alwaye for you all,  
making mention of you in our prayres without ceasing, and call you to remembrence be-  
cause of the worke of your sayth and labour in loue, and because ye haue continued in the  
hope of our Lorde Jesus Christe, in the sight of God our father.



Paul and Silvanus and Timothe, vnto the congregation  
of the Thessalonians, consenting together in God the father  
and in our Lorde Jesus Christe: with vnto you grace and  
peace. We reioyce, as it is conuenient we should, for your  
good forwardnesse, and render thanks alwayes vnto  
God, making mention of all you, on the behalfe of you all,  
as often as we talke with God in holy supplications, in

that, it can neuer be out of our mynbes, how diligently you rauayled to  
defend the profession of your sayth: than what exceeding labour you toke  
for the loue, that you beare vnto the preachers of the gospel: how manful-  
ly and without shynking you abode at thinges, through the hope and ex-  
pectation of the rewardes, which our Lorde Jesus Christe hath promys-  
sed in the lyfe to come, vnto them that for his names sake care not for the  
displeasures of this lyfe. You shall not lose the hyze of your well do-  
inges, for God our father that seeth vpon what respecte you did them, is  
he that shall paye the hyze.

We knowe herbyen (beloued of God) howe that ye see electe. For our gospell came  
not vnto you by woordes onely, but also by power, and by the holy ghoſt, and by much cer-  
euntie, as ye knowe, after what maner we behaue our selues among you, for your sake.  
And ye became folowes of vs and of the Lorde receyuing the woorde with muche afflic-  
tion, with joy of the holy ghoſt: so that ye were an ensample to all that belieue in vs  
archaica and archia. For from you sounded out the woorde of the Lorde, not in on  
accident  
and in archaica onely: but your sayth also whiche ye haue vnto God, syth her selfe  
abode  
in all quartres, so that it needeth not vs to speake any thing at all. For they  
themselves  
the me of you, what maner of enteryng in we had vnto you a howe ye turned to God from  
ymages, for to seeue the lyuing and true God, and for to take for his soule from heauen,  
whom he raysed from death: such as Iesus, whiche beloued us from the wyche to come.

You your selves knowe, welbeloued herbyen, that you were not challe-  
nged by the persuasion of man, but that you were chosen to these purposes  
euen by the will of God. Neither yet haue we so slenderly preached the  
gospell vnto you, as nothyng hath been shewed vnto you sayyng bare  
woordes, but the power of God hath confirmed our doctrine euen with  
evident miracles. And the holy goſt was also geue by vs, so that we were  
behinde in nothyng, that should in any wise make for the perſite beleuyng  
of the gospels doctrine. For whatsoever they of Jewry attained by other  
mens preaching, the same did you also attaine at our gospel teaching. And  
in this behalfe, how sincerely, how humbly, and how paynefully we be-  
haue our selues among you, you can tell wel ynough. For there was no-  
thyng wherby we myght wyne you vnto Christe, but we abode it. And  
you for your parte shewed vs your selues vnto warde scholars, but you

## The paraphrase of Erasmus vpon the .i. Epistle

folowed streyght after the example of vs, yea rather not of vs but of the  
 Lozde Iesu, that humbled himselfe so lowe and suffered all thinges, that  
 he might wyne vs vnto himselfe. For you haue so hartely embraced our  
 gospel preaching, that for the loue of it you haue suffered afflictions pa-  
 ciently, howe many and howe greuous forer they were, not onely with  
 much boldnesse, but also with much gladnesse, because the holy goste,  
 whom you receyued by our preaching as a pledge for the time, of the fel-  
 cite to come, hath placed himselfe in your hartes: through hope of which  
 felicitie, all sorowes become sweete, whatsoeuer are layed vpon vs for the  
 gospel of Christ. And the bountifullnesse of your fayth was so passing ex-  
 cellent, that you were an ensample to all the faythfull in the rest of Mac-  
 donia and Achaia. For the example of that noble chiefe cite moued all  
 menes myndes so for, that the same of the gospel sounded as it were the  
 noyse of a Trompet wyde and hrode, and published the seruante of your  
 fayth, that you haue to Godwarde, not only in Macedonia and Achaia,  
 but also in all other countreys: so that now we see it is no neede for vs to  
 make repute of your godlynesse. For if we begynne at any time to speake  
 of those matters, they are more ready of theyr owne mynde to tell vs,  
 being instructed by the commune buzz, than we can tell them: howe we  
 entered firste vnto you to open the Gospels doctrine, and with what dili-  
 gent readinesse you receyued vs setting al perils asyde, that seemed like to  
 happen vnto you for our sakes, and howe easily you were trayned from  
 the superstition of your forefathers, wherewith you worshipped the ima-  
 ges of deuils, vnto the true worshipp of God: so as euen sene that tyme  
 you abhorre false and dead Gods, and serue the true liuing God: and tru-  
 sting vpon his promisses, you passe nothing vpon pleasures of this lyfe,  
 no more than you do vpon the displeasures of it: but looke that his sonne  
 Iesus (by whom he hath deliuered vs freely vnto saluacion, as promised vs  
 the rewardes of the lyfe to come) shall come againe from heauen, and geue  
 openly vnto the world, the thinges that he hath promised. For God rased  
 hym vp againe vnto lyfe to this ende, that we might also be rased againe  
 vnto lyfe by hym, and so haue the fruition of the good thinges that neuer  
 shall dye, which in this life suffer the displeasures of this worlde for his  
 sake. And than his commyng shall be ioyfully welcome vnto vs, inasynche  
 as he hath cleared vs from our synnes in his owne bloude, and reconciled  
 vs vnto God, and deliuered vs from the eternall punishment that was  
 due for our transgressions.

### The .ii. Chapter.

The text.

For ye sent felices (brethren) vnto us of our entreatie in vnto you, howe that it was need  
 in vayne: but euen after that we had suffered before, and were shamefully entreated at  
 philippes (as ye knowe) when there we tolke in our vnde, to speake vnto you the gospel  
 of God, in muche dyspayning. For our exhortation was mee to bring you to knowe, not yet to  
 burlesmes, neither was it with gyle: but as we were allowed of God that the gospel should  
 be committed vnto vs: euen so we spake, not as they that praise themse, but God, which  
 reuerth our heates. And therfore let our conversation at any time with affecting wordes,  
 as ye knowe: neither by occasion of courtesie. God is recorde: neither sought we  
 prayse of mine, neither of you, nor yet of any other, when we might haue been in autum-  
 ric, as the Apostles of Christe, but we were teldie among you, euen as a noyse therewith  
 her childe, so were we affectioned to watch you: our good will was to haue dealt vnto  
 you, not the gospel of God only: but also our owne duties, because ye were deare vnto vs.

God hat

The Gale  
 Mica.

God make  
 vs English  
 men right  
 The Gale  
 Mica.



Wherewith we re make reherfall, being ye your selues knowe, that albeit we came not vnto you, with bragging and flating, no; curiously mincing a sozte of great wordes, no; setting out any high Philosophie: Yet our entranche vnto you was not vneductuall. But where

as we had suffred many thinges at Philippes befoze, as you your selues knowe, and were shamefully handled with many spightfull rebukes, and so was Silas also, because of casting the prophesying spirite out of the Damsel, that was possessed: yet neuertheles through the helpe of our God, we were not afrased euen to preache the gospel of Christ feelye among you also, and not without exceeding great daungler: whereas in case we had preached a sojged vayne thyng, we should neuer haue ben in daunger of our head fo; that matter. For suche men as teache they; owne doctrine, and not that, whiche they haue receaued of Christ, and teache fo; they; owne abauantage, intending they by to disfraue others fo; they; owne lures sake: those haue no autowine of they; doctrine at al, and dye as themselves quite a way, as sone as they dyede any daungler of they; lyues o; substance. But the doctrine, wherunto we allured you, was not counterfacted, ne fained, neyther purposed vnto disceate, ne yet vnder colourable p;etence of it, we haue cloked impure sciences, as the false apostles do, no; haue doen any thing fraudulentlie. pretending in outward apperance one waye, and purposyng inwardly clene contrarie another waye, and vnder the title of Christe go about our owne pelfe, after the maner of them, that make themselves Apostles: but like as god by his sonne hath chosen vs vnto this office, that we should sincerely preache the gospel committed vnto vs, euen so do we preache vnto all men, not to creepe in fauour o; commendacion with menne, but to do our office so as god may allowe it, who seeth the inward secretes of our hartes, and acco;dyng thereto esteemeth every man. For we haue not flatered any man, as you knowe at least, neyther haue we turned the wo;de of the gospel, no; your tractable beleuyng in to our owne gayne, god himselfe is witness vnto our consciences: neyther haue we hunted after the p;ayse of men by meanes of the gospell, either as your handes o; of any other, whereas we myght haue vled our autowine, and brag no lesse thā the false Apostles: which though they teache vayne thinges to their owne gayne, yet they require to be honoured & waited vpon of you. But we considering what becometh the apostles of Christe, which humbled himself fo; our saluacions sake, haue not taken vps vs to brag & loke hygh, but haue shewed our selues gentill & sob;e among you, not eagerly abusing you, as disciples, but w; al lenitie bearing with your weaknesse, none otherwise than a mother nourse would chearthe the tender age of her child;en: & so we being louingly affected towardes you, wet hartely desirous to impart vnto you, not onely the gospell of god as the loobe of your soules, but also to bestowe our owne life: not that we looked fo; any reward at your handes, but that we loued you entirely with all our bettes, none otherwise than a mother loueth her owne child;en. We vpb;ayd you not of our diligence, but we reherse out louing affection.

God shall be such preachers.

Ye remember h;erthen our labours, & travayle. For we laboured hard and myght because we would not be chargeable vnto any of you, & preached vnto you the gospel of God. Ye are witnesses, & so is god, how holpy & iustly and sublimenly, we behoued our selues among you that belued, as ye knowe, how that we haue such affection vnto every one of

It be serg.

## The paraphrase of Erasmus vpon the .i. Epistle

you as a father both into children, rebosyring, comfortinge, and beseeching you, that ye  
 may be made worthy of God, whiche hath called you vnto hys kyngdome and glory. For  
 the cause thanke we God also without ceasinge, because that when ye receaued of vs  
 the word (wherebyt ye learned to knowe God) ye receaued it not as the worde of man:  
 but euen as it was in heaue, the word of God, which worketh also in you that beleue.

You remember brethren, that we forsooke no labour nor no trauaile  
 for your sakes, thyrsting nor mynding any other thyng els than your salua-  
 tion. And we hunted so litell for rewarde at your handes, that we wrought  
 with our handelaboure daye and night, to get our lyuing withal, because we  
 would be a burthen to none of you all. The false apostles cloure in their gos-  
 pel among you, and wythe to them selues as muche as they can get, and we  
 haue preached the gospel of god vnto you frely without any thing. And you  
 are my witness, and god himselfe is my recorde, how holily, how byghte-  
 lre, and how vblameable we haue behaued ouer selues towards you that  
 beleued, as you knowe by proued experience, with how syncre a loue we did  
 al thinges, that towards euery one of you we were euen so affected, as any  
 father is towards his owne chyldren, now beseeching, now comfortinge, now  
 charging you, not to geue vs any thing, but to leade a lyfe worthy of god,  
 whiche, when you were aforetyme boyde of all godlynelle, hath called you  
 through fayeth to the studie of true godlynelle, and hath also through tem-  
 porall afflictions, called you into his kingdome and glory Immortal. Al is  
 well: you acknowlege the goodnesse of God: and so; that cause we also reuer-  
 thanke vnto hym continuallie, for kindyng your heertes after suche sorte,  
 that when we came in a pooore basse estate vnto you and hauyng no shewe of  
 dignitie to set vs forwarde, yet as soone as you had hearde the gospel pre-  
 ached of vs, you receaued it, not as a fable or the word of man, but as the word  
 that came fro god himselfe, as it was in deede: for he himselfe spake eue by vs.

wherofe.

For ye brethren became followers of the congregacions of God whiche in Jewry are in  
 Chyrist Jesus: for ye haue suffered like thynges of your kynsmen, as we ouer selues haue  
 suffered of the Jewes. Whiche as they kylled the Lord Jesus, and theyr owne prophetes,  
 euen so haue they persecuted vs: and also they please not, and are contrary to all men, and  
 shew vs, that we should not speake vnto the Gentiles, that they might be saued, to fulfyll  
 the prophesie: For the wrath of God is come on them, euen to the vtmost.

The word of man is weak and vneffectual, but the word of god is effectually  
 mightie: which, as soon as you had donken of it, was not yble, but began to  
 worke his power in you, so as it might euidently ynough appeare, for you had  
 receaued the same spyrte, in for you incontynently began to folow the examples  
 of the other congregacions of god for professed Jesus Christ in Jewry. That,  
 whiche Christ: that, that w: that, that the rest of the Jewes whiche embrace  
 the doctrine of the gospel, haue suffered of their owne country menne, vnto  
 whome this doctrine is odious, the like haue you also suffered of your owne  
 cownes men. For like as they kylled the lord Jesus, and shewe his prophetes  
 before him, because they could not abyde the truth: euen so do they also per-  
 secute vs that are the true gospel preachers, with such blindnes of harte, that  
 they prouoke euen the wrath of god vpon themselves, because they rebell a-  
 gainst his will, and go against all men, as the very enemies of mankinde, and  
 men that enuie all mens saluacion which is offered through faith, and go about  
 to byaw all men to them into destruccion. For they do not let vs after this sort  
 of any priuate displeasure, but they enuy all the gentiles their wealthe, and  
 trouble vs so; this intent, that we should not preach the gospel vnto the  
 gentiles

of S. Paul to the Thessalonians. Cap. ii. Fol. liii.

gentiles, whereby they myght be saued: as though it were but a smal matter for the to haue slayne the Prophetes before, and by and by Christ after the Prophetes, except they persecute and dispatch vs out of the waye also: so as they may finish the whole heape of their mischeues, and lay this, as it were the summe rosall of their wickednesse, alwayes to be like mannered to themselves, and neuer to repent from their madnesse. By reason wherof they prouoke the wraathe of God so soze upon them, that they are to be despaired of, for so much as of a purposed malice they spurne awaye the mercy of God from the, and by al possible meanes oppugne the gospel, though whose onely helpe they myght be deliuered from destruction.

For as muche brethren as we are kept from you for a season, as concerning the bodye present (but not in the heere) we enforced the more to see you personally with great desire. And therefore we would haue come vnto you, I Paul once and agayne: but I mean with those vs. For what is our hope or ioy, or crowne of reioysing: are not ye it in the presence of our Lord Iesus Christe at his cumming? yea, ye are our glory and ioy.

But the more I loue you, brethren, for the readinesse and promptitude of your saythe, the more I am enflamed with the louyng desire of you, because being kepte from you for a tyme, I coulde not haue the fruition of your company, wherof I was wondrously desirous, although we were neuer absent in minde. And yet this coulde not satisfie þe loue that we beare towardes you, except I should also presentelie se you euen with my bodye. Wherfore I thought it not ynough, to send any bodye to you, or to speake with you by letters, but I Paul went about once and estones to come to you my selfe, so as I myght the more thoughtly confirme your consciences: But Satan withstode this purposed endeour, which by the wicked Jewes hyndred my cumyng vnto you. And what maruaile is it, though I bee so desirous of you? For what other thyng is there in this world, wherewith I can contente my selfe, wherof I may aduaunce my selfe, wherof I maye perswade my selfe to inherite felicitie? I desire all thinges in comparison of the gospel of Christ. Than what is our hope, or what is our ioye, or what is our crowne? Among others of the gentiles whom I haue wonne vnto Christ, are not you also? albeit not in the sight of the world, yet verily it is with the Lord Iesus Christ. Whan the enemies of the gospell are thowen vnder foote, and the triumphe openly kepte at his cuming, what ensignes and what other tokens of victory shal I bringe forth in that royall company, but you and suche other like as you be? In the meane tyme I am assured hope of these thinges. You are the fruite of the matter of our gloire, you are our ioye, in case you persecute vnto the ende in those thynges that you haue begonne.

The.iii. Chapter.

Wherfore, since we coulde no longer forbear, we thought it good to remayne at Athens alone, and sent I prouide our brother a minister of God, and the helper forry of our labour in the gospel of Christe to stablish you: and to comforte you concerning our faith, that no man should be inough in these afflictions. For ye your selves knowe, that we are euen appointed therunto. For when we wrote with you, we told you before, that we coulde suffice tribulation, euen as it came to passe, and as ye knowe. For this cause when I coulde no longer forbear, I sent, that I might haue knowledge of your faith, lest by some means the tempter had tempted you, and lest our labour had beene in vayne.

Therefore

## The paraphrase of Erasmus vpon the .i. Epistle



Therefore, inasmuche as we coulde not suffice the wante of you any longer, and seeyng I coulde not come my selfe to you, I thought it good, to doe that by my moste faythfull companion, that I coulde not doe by my selfe: and so put him in steede of my selfe. Therefore we tarid still alone at Athenes, and from thence sente Tymothe our brother, a tryed minister of God, and an helpefellowe of our office, which we haue to doe in the gospel of Christ: because we had leauer wante the comfozte of that so deare a singular and so necessarie a companion for the tyme, than to geue occasion that you should thinke we had utterly geuen ouer lokyng to your state of thinges. And verily we haue sente hym, not for any cause of our owne, but chiefly for your sakes, that he myght establishe and comfozte your consciences, and to shewe you, that for all these paynfull afflictions, wherewith I am tossed here awaye and thera waye, myne harte is nothing discouraged, but the glozve of the gospel is a great deale better auanced, lesse any of you should be dismayed, by reason of myne afflictions, whiche you heare tell of. For you must not thinke it any neweltie, though these thinges happen to the preachers of the gospel, in asmuche as you knowe a good while agoe, that I was chosen of god to this same ende, that through suffering of afflictions of my body, I myght auance the name of Christ: and so in this behalfe to be like my Lord and maister. For euen than when we were present with you, we tolde you the same before, that we should suffice affliction for the gospels sake. And as I tolde you before it should be, so you see it now happened, like as also you haue knowen it happen before. As for me, there was nothing hapend vnto me vnloked for, nor any thyng that I tolde not you of afore, so as you haue the lesse cause to be discouraged. Therefore, considering that for the great care I take for you (euen when all thing is at the surest) I coulde not be quiet but long after you still, I sente Tymothe (as I sayed afore) for this purpose, that by hym (as well in a maner as I were present there my selfe) I might knowe the stedfastnesse of your fayth, and might see, yf he that kepeth continually watche to subuerte them that be good, had tempted any of the weaker sort of you, and so in them my labour had been losse.

**The text.**

But nowe lately, when Tymothe came from you vnto vs, and declared to vs your fayth and loue, and how that ye haue good remembraunce of vs alway, desiring to see vs as we also desyre to see you. Therefore wherby we receiued comfozt by you, in al our aduersities and necessitie through your fayth. For nowe are we alway, yf ye stande stedfast in the Lord. For what thanks can we recompence to God againe for you, ouer al that say, that we say for your sakes before our God: praying night and daye exceedingly, that we might see you presently, and might fulfill the thynges which we lackyng vnto your fayth: God hymselfe our father, and our Lord Iesus Christ shall gyde ouer iourney vnto you: the Lord also shall increase you and make you stonde ouer in loue one towarde another, and towarde all men, euen as we go toward you: that he may make your hearyes gabie and vnblymeable, in holynes before God our father, at the coming of our Lord Iesus Christ with al the electes.

But when Tymothe of late returned from you to vs againe, and brought vs mery tydinges, shewing that you perseiue as well constanly in your fayth without chynking, as also that your vnspoyled charitie is the same that it was, and that our beryng a sondre hatre not brought vs out of remembraunce with you, but that you haue vs in mynde alwayes continually,

continually, and that you are ever desirous to see vs, as we are to see you: there is no necessity nor any sorrow, that I am pressed withall, but I can brave it patiently since I know that you abide constantly in your sayth, whiche when I was afrayed of, I was nothing afrayed of my selfe. For I thinke that I am altogether safe, if your sayth continue safe. Nowe we live, and thinke our selves delivered from al manner of daunger, in case you, through the helpe of Christ Iesu, perseuer constantly in y<sup>e</sup> you have begun. It p<sup>r</sup>o<sup>v</sup>eth not me to suffer these evils, so that the fruits be answerable in you, for whose sakes I abyde them. Whiche thing, for as muche as I perceyve to be in order, so as the gospel groweth in acquaintance among the Gentiles dayly more and more, what thanks worthy so great a benefite are we able to render unto God by whose goodnes so excellent is y<sup>e</sup>, wherewith we reioyce withal our hartes for your forward proceeding, thauereth into vs even among these sorowes, our God bearyng recorde of the same, unto whose goodnesse you are bounde for that you continue steadfast: of whose our benefites in our prayes daye and night, to besyde this thing in more ample wise, that by his mercy we may at one tyme or other see you agayne. For with personall presence, some thing is done, that neither letters nor messenger, how trustie so ever he be, can be hable to accomplishe. For this cause sake therefore, I am desirous to see you, to the intent if any gospellike discipline be wanting, I might supplie it and amende it. Furthermore my prayer is, that where I cannot so doe by meanes of wicked persons, God himselfe our father and his sonne Iesus Christe our Lorde would vouchsafe to take awaye those letters, & open me a free passage unto you, and also in the meane season so to meritt you with his gyftes, that I may see you to my great comforte. Whiche thing shall be, in case he make you aboundaunte and plenteous in mutuall charitie among your selves: and not among your selves only, but also towards all men, like as we also have a certayne excellencie of love towards all you, being ready even to suffer death for your saluacion: and that he would so confirme your consciences, that your brightnesse cannot be blamed on any behalf, not only with men, but muche rather with God the father, whom nothing escapeth, in the coming of our Lorde Iesus Christe, at which time it shall openly appeare in the sight of all Saints, not only what every one hath done, but also with what conscience every one hath done it.

¶ The iiii. Chapter.

Furthermore, he desireth you (brethren) and exhorte you by the Lord Iesus, that ye increase more and more, such as ye have receyved of us, how ye ought to walke and to please God. For ye knowe what commandmentes we gave you by our Lord Iesus Christe. For this is the will of God with you, that ye shoulde abstaine from fornication, and that every one of you should knowe how to keepe his vessel in holynes & honour, not in the luste of concupiscence as have the heathen, which knowe not God, that no man upstele and befraude his brother in bargayning: because that the Lord is the avenger of all such thinges, as he tolde you before, and testified. For God hath not called us unto wickednes, but unto holynes. He therefore that helpeth, helpeth not man, but God, whiche hath sent his holy spirit among you.

The letters.



## The paraphrase of Erasmus upon the .i. Epistle



**M**Y dearer brethren we beseeche and exhort you by the  
 Loyde Iesus, soasmuche as you are now sufficiently  
 taught of vs, after what sort you ought to behaue  
 your selues, and with what endeuours to please God;  
 geue your diligence not only to perseuer still in that you  
 haue learned, but also to excede your selues in dayly ex-  
 ercises of sojourned deuotion, for you knowe and remem-  
 ber what preceptes I gaue, not by the auctoritie of my selfe, but by the au-  
 thoritie of our Loyde Iesus Christe. I gaue none of these thynges in com-  
 mandment that the false Apostles cloude is among you, of the crea-  
 ments of Moses lawe, of the excellencie and visions of Angels, as though  
 there were entrance by them vnto saluation: but those thynges only that  
 I knowe certainly to be acceptable vnto God. For this is the will of  
 God, that you kepe your selues holy and vnspotted, and not onely to be  
 chaste in soule, but also in body, that you may abstayne from whoredome  
 wherewith the bodies are defiled. The body is the dwelling house of the  
 soule, and the soule is the Image of God. Than lyke as it is necessarie for  
 the soule to be pure, because of the grace of God: so is it becme for the bo-  
 dy to be pure because of the inhabitaunt, the soule. Therfore let every one  
 knowe howe to geue this honour to his selfe carcas, as a fragile vessel,  
 that he kepe it cleane and vndefiled: and not suffer it to be spoiled with  
 the disease of filthy desyres and lustes: whiche thyng is so farre vnto-  
 chy the state of Christians, that it is the state of no nation of people, but of  
 them that haue no knowlage of God, but thinke that every one may law-  
 fully doe what he lusteth without punishment, and that all is honest that  
 is pleasur to the body. But the mischief of lust boudlerh his mischief,  
 in case a man Ioyne it with the Inuidie of his brother: as when a man be-  
 steppeth an other mannes wyfe. Let no man therefore either in this case  
 or in other matters, be sleeping ouermuche to hymselfe, because his  
 brother, inasmuche as God wil suffer none of these thynges vntreunge:  
 and syng that baptisme that not onely not aballe them that commit these  
 offences, but also make to their more greuouse punishment, lyke as we  
 haue tolde a recorde vnto you before. For God hath not called vs from  
 the ordinaunce of our founer lyfe, to the curte that bringe ouer washed  
 cleane we should be walowed vnto the same filchynesse again: but to main-  
 tayne in holynesse and puritie of lyfe the innocencie that was once free-  
 ly geuen vs. And that we should not through filthy desyres cast awaye  
 from vs the holy ghoste, whiche is the leuer of Chastite.  
 These matters (I say) I haue both recorde and doe recozde again, that  
 they are not the preceptes of me but of God: so that whosoever condem-  
 neth them, condemneth not man which is the warning geue, but God that  
 is the commaundment maker: who hath empacted his holy spirite vnto  
 you, for this purpose, that you should by his inspiration embrace godli-  
 nesse. Against this holy spirite curry one wo:kerh dispire, that through fil-  
 chy lustes polluteth his owne body.

This is the  
 will of god  
 such your  
 holynesse.

De. sc. 10.

That as touchyng brotherly loue, ye were wot, that I wyte vnto you. For ye are taught  
 of God, to loue one another, ye and that thing verily ye doe vnto all the brethren whiche  
 are in all places. We beseeche you brethren, that ye cease not more and more, in that

ye may

of S. Paule to the Thessalonians. Cap. iiii. Fol. 61

ye study to be quiette, and so meble with your owne busines, and to worke with your handes, as we commaunded you: that ye may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

Furthermoze, as concearning the loue that ch<sup>r</sup>istians owe to ch<sup>r</sup>istians, I thinke it not necessarie for me to admonishe you by these my letters. For you are taught immediatlye from heauen by the spirite of Ch<sup>r</sup>ist ( whercof you haue tasted ) that ye should loue one another. Whiche thing you declare in very deede, in that you loue all the b<sup>r</sup>ethren with a ch<sup>r</sup>istian loue, not onely that are at Thessalonica, but also in all Macedonia. Wh<sup>o</sup>ne exhortacion therfore shall not be vnto you, to do the thyng that you do of your owne accorde, but in that, that you do by admonicion of the spirite, to excede your selues, and go forward alwayes better and better. And looke you geue circumsp<sup>e</sup>ct hede, that your quietnes be not interrupted by meanes of idle persons, and such as be curious meddlers of other mennes matters, but let euery one applie his owne businesse. And if any want substaunce whercof to loue, let hym prouide with his owne handes, so as he maye bothe helpe hymselfe, and releue them that be needy, like as we commaunded you before: to the intent ye mighte behaue your selues honestlye towardes them, that haue not professed Ch<sup>r</sup>ist: at whose handes it were shame for your profession, ether to begge or to do any vncomeliether thyng for; needy. But rather let euery one get with his handes, so as he want no necessary thyng. And that man is truly satisfied, that is content with a litlell.

I woulde not desire that ye should be ignorant concerning them which are fallen asleepe, that ye should not as others do, which haue no hope. For ye beleue that Iesus dyed, and rose agayne: such to them also in the slepe by Iesus, with God byng agayne with him. For this saie we vnto you in the worde of the L<sup>o</sup>rde, that we which are al iue, and it all remaine in the commyng of the L<sup>o</sup>rde, shall not come to they which slepe. For the L<sup>o</sup>rde hymselfe shall descende from heauen, with a shout, and the voyce of the Archangell and trompe of God. And the dead in Ch<sup>r</sup>ist shall r<sup>is</sup>e first: then we which are al iue (such as we which are al iue) shall be caught vp with them also in the cloud, to meete the L<sup>o</sup>rde in the ayre, and so shall we euers be with the L<sup>o</sup>rde. Wherfore, comforte your selues one another with these wordes.

2<sup>de</sup> 1<sup>re</sup> 1<sup>re</sup>.

Finally, as touchyng the mistery of the resurrection, I cannot be content to haue you ignorant, lest you should make importune sorrowfull mourning for; them, that slepe in the truste of the promyses of the gospell, as though they perished: that you should not mouche. I saie, after the example of the gentiles, whiche bewaile the death of theyr frendes, because they haue no hope of theyr resurrection. But the death of ch<sup>r</sup>istians is nothing els but a slepe, from the whiche they shall awake agayne at the commyng of Ch<sup>r</sup>ist, to l<sup>o</sup>ue a great deale moze blissefully. For why should we not truste, the same thyng to come to passe in the members, that we knowe alreadye persecuted in the head? For if we beleue truly, that Iesus was deade after þ<sup>e</sup> manner of man, & rose agayne to immortall life, it foloweth of necessitie, that we ought to beleue also, that god the father, whiche calsed by Iesus, wil also byng with him those that professed Iesus and slepe in the assured truste of his promyses, al<sup>o</sup>ue agayne at the commyng of his sonne, so as the heade that not w<sup>o</sup>nt his members. We dable not vnto you an humayne fable, but we tell you the thyng that we learned of Ch<sup>r</sup>iste hymselfe, that is to wete, that we, whiche shall be founde remaining al<sup>o</sup>ue in this world at the l<sup>o</sup>rdes comyng,

shall

## The paraphrase of Erasmus vpon the .i. Epistle

that not be presented in the sight of Iesus, before that they which were dead afore, be presented also. Some wil say: how shall it be possible for them to be presented, that were buried and turned into duste / Euen the Lorde Iesus himselfe by the voyce of the angell soundyng out of heauen with the trumpet of God shall raise them vp and waken them to awake and come quick: ly. And than suche as had slept in this hope, shall retorne agayne vnto lyfe, and ryse out of theyr graues. And that doen, we that shall remaine and be founde aloue in the cumming of Christ. Shall be sodainly taken vp together with them that are raised agayne vnto life, through the cloudes, that we may meete the Lorde in the ayre. And from thence he shall carrie vs with him into heauen, to liue with him perpetuallie. Now therfoze, see you comfort euery one another with these sayings, so as the death of the godly were you not to feare, inasmuch as it is more worthy gratulations and reioynges, than your sorrowfull lamentacions.

### The .v. Chapter.

The recte.

**S**ynall of the tymes and seasons / brethren ) it is no wonder that I wrote vnto you for ye your felices knowe perfectly, that the daye of the Lorde shall come, euen as a theefe in the nyght. For when they shall saye, peace, and all thynges are safe, then shall sodainly destruction come vpon them: as solow cometh vpon a woman slepyng with child: ) they shall not escape. But ye brethren are not in barresence, that that daye should come on you as a theefe.



**M**ight you haue the maner and order of the resurrection, inasmuch as it was conuenient for you to knowe it. But as for the tymes and the very seasons when these thynges shall be, it is no parte of our office to write vnto you. And it is so vniuersallye, that euen the lord himselfe would open no suche thyng vnto his disciples when they demaunded it of hym. For you knowe playnly, and we haue taught you before, that the daye of the Lorde shall come sodainly vpon the world vnlooked for, euen as a theefe in the nyght, breaketh in vpon them that are asleepe: and shall ouerlape them that are careles, than mooste chiefly, when it shall be the least looked for. For when suche as beleue not the gospell, shall saye in theyr mooste folye, there is no daungter, but all is peace and safe, the Lorde will not come: than theyr destruction shall come sodainly vpon them, like as a woman with child is sodainly payned with sorrowe in her trauaile, before the daye cometh that she looked for. And they shall haue no waye to scape oppression, before they fele it sodainly vpon them. That daye shall be a dreadfull daye, to them that beynge blinded in theyr owne viciousnes, leade their lyfe as it were in the nyght: but vnto you brethren, it is not so dreadfull lest it should take you vnprouyded.

The recte.

We are all the children of light, and the children of the daye. We are not of the nyght neither of barresence. Therefore let us not sleepe as do othere: but let us walke, and be sobre. For they that sleepe, sleepe in the nyght, and they that be drunken, are drunken in the nyght. But let us whiche are of the daye, be sober, armed with the best plate of faith and love, a helth hope of saluation for an helmet. For God hath not appointed us to walke with vniuersal felices, but to obtayne saluacion by the meanes of oure Lord Iesu Christ, which dyed for us: that whether we wake or sleepe, we should tye together with hym. Therefore, comforte your selues together, and chiefe euery one another, euen as ye do.

of S. Paule to the Thessalonians. Cap. v. Fol. vii.

For all you that followe Christe, belong not to the kyngdome of darkenesse, but to the kyngdome of light and of god, namely of our diligence of godlynesse be sunshewable to our profession, and yf we leue so, as it maye appere that we watche in the daylight and not lye sloutheryng in darkenesse. Therefore if we wil not be taken vnwares, let vs not sleape, as other do, that haue no knowlage of Christs light: but let vs watche and be sobre, taking alwayes circumspect hede, that we couid nothing through vnabusednesse, that maye offende the eyes of God and men. For like as they that slepe after the bodie, sleape in the night, and those that are bynedrunken, are drunken in the night: euen so those that yafone and slumbe in naughtinesse, are occupied in darkenesse of the soule, and those that are drunken with the lustes & baliaunces of the world are entangled with darkenes of the mynde. But as for vs vnto whom the daie of the gospel hath cast his light, it standeth vs in hande to be sobre and watchyng, alwayes prepared and ready agaynst the sodaine assaulte of the enemye, that kepeth continuall watche for our destruction: and to be harnessed with spirituall armour: In steade of a byrds plate to put on sayth and charitie: for the helmet, hope of eternall saluation. And shon shall you not nebe to distruste. God will be ready himselfe to defende those that be watching. For god hath not called vs to the doctrine of the gospel for this purpose, that leuing otherwyse than it maketh mention, we should double the wyathe and benegaunce of God vpon vs, but that in obeying hym we might obtayne saluation, by the helpe of our Lorde Iesus Christ, who suffred deathe for vs, to the intent, that if it chaunce vs to lyue, we maye lyue with hym through godlynesse and hope of immortallite, and if it chaunce vs to dye, we maye lyue with hym neuer to dye. To thintent that you maye so do more and more, encourage euery one other with mutuall exhortacions, and styre one another to goe on forwarde, like as you do alreadye: but euen of your owne accord.

We beseeche you brethren that ye knowe them which laboure among you, and haue the ouer sight of you in the Lorde, and geue you exhortacion, that ye haue them in respectacion as of the Lorde, for they watche for you, and be at peace with them.

Further more we beseeche you, brethren, to haue consideration of them, that labour among you, and haue ouersight of you in teaching of the gospel, and do admonishe you with what thynges you ought to please Christ: that whete you are bounden to geue honoure vnto all men, yet haue them in respectacion aboue others, requyryng the the loue, that they bestowe vnto you in suffering so many laboures and daungers for your sakes. And yf they reprove you for your faulces at any tyme, yet haue peace with them. For he is not worthy to be hated, that reproveth a man for his profite.

We beseeche you (brethren) to love them that are busynge, to comforte the feeble mynde, to sette up the weake, to be patient towardes all men. He that now recompeneth euill for euill vnto any man: but sure followe that, whiche is good, both among your selues, and to all men. Blessye euery man, & praye continuallye for all thynges geue thanks. For this is the wylle of God through Christ Iesu towardes you. Honour not the name, despise not prophesyng, & be men all thynges, hope that whiche is good. Absterne from all euill apperuaunce. & be holy god of peace sanctifye you throughe out. And I praye God that your whole spirit, and soule and bodye, maye be preserved: so that in nothyng ye maye be blamed in the

## The paraphrase of Erasmus vpon the .i. Epistle

concerning of our Lorde Iesus Christ. I praye all to be whiche calleth you, whiche will eue  
be it. Whiche, praye all to be. Whiche all the heretich with an holy kyde. I charge you in  
the name of our Lorde Iesus Christ, that this Epistle be red vnto all the holy christen. The grace of our Lorde Ie-  
sus Christ be with you. Amen.

And thus I beseeche you ( euery man accordyng to his habilitie ) to lase  
your helping handes to the forwarde of their offices. Admonishe them  
that lise after their owne lustes and disquiet the odye that you obseue.  
Comforte the weake harted, reioyce the feble, be gentil and paciēt towards  
all men, not onely towards the Christians, but also them that are steu-  
gers from Christ. Beware that none recompense wrong for wrong, nor re-  
quite euill dede for euill dede. For truly it is vnwysing to folowe the ex-  
ample of naughty persones in a naughty matier, and become lyke condic-  
tioned vnto them. But rather geue diligence to do good vnto all folkes, not  
onely the christians vnto christians, but also vnto all maner of felkes, wher  
ther they haue deferted it or not deferted it: byng certapnly assured, þ your  
diligence shall not be lost: for Christ is your succour. In consideration wher-  
of, whatsoeuer chaunceth vnto you, triouce alwayes so that godlynesse bee  
safe: call vpon God with your prayers continually without ceasing, and  
geue thanks whatsoeuer befalleth you. For so it standeth with gods plea-  
sure, that there shall be occasion alwayes, to sende thanks vnto the father  
for his bounty: vnto you towards by Iesus Christ. And this furthermore  
standeth you in hande to take hede of, that no variance rise among you by  
reason of euery ones sondre sortes of giftes. Vnto some one chaunceth the  
gift of tongues, to spynge in the spirite: albeit it is but a gift of the basest sorte,  
yet quenche it not in any wise, but cherishe it rather, þ it maye proceede better  
and better. Vnto some chaunceth the gifte of propheetie, to declare the miste-  
call sence of the scripture: reiecte it not in any wise whatsoeuer is spoken.  
Suffre the one paciētly that he maye go on forwarde, heare the others se-  
ntence, with iudgement: but after suche sorte that he be not so muche molested  
in his speakyng. Let no mā make so muche of his owne giftes, that he con-  
seigne another mannes. Take all thynges, but let euery man holde the thing  
that he iudgerth requisite. Whatsoeuer it be that hath þ similitude of a good  
thyng, is not to be despised. For withstanding it behoueth you to abhorre so  
muche from euill, that you ought to absteyne euen from those thynges, that  
haue the shewe of euill. But vnto these matters, it shall be your parte to ap-  
plye all your diligent studies. And god the auctour of peace, vnto whō is ac-  
ceptable both the lyke consent of mynde & the lyke sprache of wordes that maye  
be wholy vsed together in suche thynges as be honest, byng to passe, þ you  
maye be perfectly holy, & vnspotted, so as the soule maye be answerable vnto  
the spirite, the body answerable to the soule, & the spirite selfe answer-  
able to God: ther be nothyng to fynde you faultie in, & that you maye still  
perseuer in this state of holynesse continually, vntill the cummyng of our lord  
Iesus Christ. There is no cause for you to distrust of. For he is sure of his  
promyse, that hath called you vnto this holynesse, & to the rewardes of the  
same: he by his selfe shall finish that he hath begonne, and performe that he  
hath promised. Bother, helpe you forwarde with your prayers the la-  
bours that we go aboute. Salute all the betheren with a kyde, not suche  
as the common sorte of salutations be of grace, but with an holy kyde  
and

of S. Paul to the Thessalonians. Cap. v. Fol. bff.  
and worthy Christian loue. I charge you by the Lorde, that this Epistle  
be rehearsed to al the holy brethren. The grace and beneuolent fauour of  
our Lorde Jesu Christ be alwayes with you. Amen.

Thus endeth the paraphrase vpon the first Epistle  
of S. Paul the Apostle to the  
Thessalonians.

## The Argument vpon the seconde Epistle of S. Paul the Apostle to the Thessa- lonians by Des. Erasmus of Rote- rodame.

**F**oasmuche as Paul coulde not haue libertie to goe see the  
Thessalonians agayne, he confirmeth their consciences by  
Epistle, that they myght manfully suffre the afflictions  
layd vpon them for Christs sake: seeyng that they shall  
not want reward, nor the aduersaries escape punishment. A-  
gaine, concerning the daye of the Lordes cummyng, wherof  
he toucheth somewhat in the farther Epistle, he warneth them that they be  
not styred with the saynges of some, that affirme as though it were at  
hande: and as some thinke signifyeth closely that the Empire of Rome  
must be first dispatched and Antichriste to come after that. Moreover he  
breatheth into theyr heades very earnestly, to restrayne suche as with  
their idlenes & vice curiostie haue been disturbers of the com-  
mune quietnes and orde: and to enioyce them vnto la-  
bour, in asmuche as Paul himselfe laboured among  
them with his owne handes. This Epistle he  
wrote from Athens by the same men that he  
sent the farther Epistle by, as it  
is recordeed by our argu-  
mentes. BSSb.f.

The ende of the argumente.